RAMAZAAN TIME TABLE 2015 MUMBAI

Iftaar Ki Duwa ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللهُ۔

Piyas Khatm huwi ragein tar hogai aur roze ka sawab
In sha Allah pakka ho gaya. (Abu Dawood)

افطار IFTAR	سحری SAH'R	جون JUNE	رمضان RAMZAN	Days ایام
7:17	4:37	19	1	FRI جُمعَہ
7:17	4:37	20	2	SAT سَنِیچَر
7:17	4:38	21	3	SUN اِتوار
7:17	4:38	22	4	MON پِیر
7:18	4:38	23	5	TUE مَنگل
7:18	4:38	24	6	WED بُدھ
7:18	4:39	25	7	THU جُمعَرات
7:19	4:39	26	8	FRI جُمعَہ
7:19	4:39	27	9	SAT سَنِیچَر
7:19	4:40	28	10	SUN اِتوار
7:19	4:40	29	11	MON پِیر
7:19	4:40	30	12	TUE مَنگل
7:19	4:40	July 1	13	WED بُدھ
7:19	4:40	2	14	THU جُمعَرات
7:19	4:41	3	15	FRI جُمعَہ
7:19	4:41	4	16	SAT سَنِیچَر
7:19	4:42	5	17	SUN اِتوار
7:19	4:42	6	18	MON پِیر
7:19	4:43	7	19	TUE مَنگل
7:19	4:43	8	20	WED بُدھ
7:19	4:44	9	21	THU جُمعَرات
7:19	4:44	10	22	FRI جُمعَہ
7:19	4:45	11	23	SAT سَنِیچَر
7:19	4:45	12	24	SUN اِتوار
7:19	4:46	13	25	MON پِیر
7:19	4:46	14	26	TUE مَنگل
7:18	4:47	15	27	WED بُدھ
7:18	4:47	16	28	THU جُمعَرات
7:18	4:48	17	29	FRI جُمعَہ
7:18	4:48	18	30	SAT سَنِیچَر

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bandhe tike mu'ashrati rasm wa riwaj aur taqleedi rawish ka paband kar diya gaya hai, is qadr takeed wa targheeb ke ba wajood Sunnaton ka istekhfaaf aam ho chukka hai, "Imaam Ibn-e Khuzaima ؒ apni sahih mein baab baandhte hain: is baat ka bayan ke log hamesha khair par qaayam rahenge jab tak iftaar mein jaldi karenge, (Sahih Ibn-e Khuzaima 3/274), aur is mein yeh bhi daleel hai ke jab iftaar mein taakheer karenge to shar wa fasaad mein waqa'e ho jayenge" , aur ek riwayat mein Aap ﷺ ne farmaya: Deen us waqt tak ghalib rahega jab tak log iftaar mein jaldi karte rahenge, kyon ke yahood wa nasaara takheer se iftaar karte hain, (Sahih sunan Abu-Dawood, 2063 Hasan)

Masla : Rutab khajooro se iftaar karna sunnat hai, agar yeh mayassar na ho to aam khajoor se aur agar yeh bhi mayassar na ho to paani se iftar karna sunnat hai,: Sayyedna Anas Bin Malik ؓ farmate hain: Rasoolullah ﷺ namaz se pehle Rutab khajooro sen iftar karte, agar yeh na hota to aam khajooron se, aur yeh bhi mayassar na hota to chand ghoont paani se iftaar karte they, (Sahih At-Targheeb Wat-Tarheeb: 1064),

Masla : Saathiyon! iftaar karwane ki badi fazeelat hai: Zaid Bin Khalid Al Jehni ؓ se marwi hai: Nabi Kareem ﷺ ne Farmaya: jis ne kisi rozadar ko iftaar karwaya, us ke liye rozedar hi ke barabar sawab hai, aur us rozadar ke sawab se koi kami bhi nahi ki jayegi, (Sunan Ibn-e Majah: 1746, Sahih Tirmizi: 807, Sahih)

Note : Is fazeelat ko pane ke liye iftaar partyon ke naam par jhooti shaan-o Shaukat dikhane ki zaroorat nahi hai, har aadmi khuloos-e niyat ke saath apni isteta'at bhar kisi ko bhi iftar karwa ke yeh ajr-o sawab haasil kar sakta hai,

KIN KIN CHEEZON SE ROZA BAATIL HO JAATA HAI:

Masla : 1. Jaan boojh kar umda kha pee lena, (Al Baqara: 187), Sayyedna Abu Huraira ؓ se marwi hai Rasool-e Akram ﷺ ne farmaya jis shakhs ne roze ki

haalat mein bhool kar kuch kha liya, to chahiye ke woh apna roza poora kare, Allah Ta'ala ne use khilaya pilaya hai, (Bukhari: 6669, Muslim:1155),

Note : Bidi Cigarette peene se bhi ba-ittefaq-e fuqaha roza batil ho jata hai:

2. Jima'a (apni biwi ke sath hum-bistari) karna, (Bukhari: 1936, Muslim:111)

Note : Agar koi shakhs roze ki halat mein Jima'a kar le to us ka kaffara yeh hai ke: Ek Ghulam azaad kare, uski taaqat nahi rakhta to woh 2 mahine ke pai-dar-pe (Continue) roza rakhe, agar us ki bhi taaqat nahi rakhta, to 60 miskeen ko khana khilaye, (Bukhari: 1936, Muslim: 111)

3. Amadan jaan boojh kar qa'e karna, "Sayyedna Abu Huraira ؓ se marwi hai: Nabi Kareem ﷺ ne farmaya: jis aadmi ko az khud qa'e aa jaye is haal mein ke woh roze se ho to us par qaza nahi hai, aur jo shakhs amadan qa'e kare to use chahiye ke qaza de, (Sahih Sunan Tirmizi: 577, Al-arawah: 923) Ma'loom huwa az khud qa'e aane se roza tutega aur na hi makrooh hoga, aur na us se roza ki qaza hai na kaffara "Ulema ka ijma'a hai is par ke amadan qa'e karne wale ka roza baatil ho jata hai", (al-ijma'a: page-47)

4. Haiz wa Nifaas ka Khoon aana, (Bukhari: 1951)

Masla : Agar aurat haalat-e saum mein haiz wa nifaas ka khoon ghuroob-e shams se ek lehza bhi pehle dekhe to us ka roza toot jayega, jis ki qaza wajib hogi, isee tarah tulo'o fajr se mamooli muddat pehle paak saaf ho jaye to roza rakhna wajib hoga.

Masla : Jis shakhs ne is gumaan aur khayaal mein ke sooraj ghurub ho chukka hai, ya abhi fajr tulo'o nahi huwe hai, khaaya, piya aur jima'a kar liya magar is ke baad is shakhs ka gumaan ghalat aur mu'amla us ke khilaf zahir huwa to aise shakhs ka roza na to batil hoga aur na hi us par koi kaffara aur qaza hai. (Mausoo'a faqeeha-tul mayassara lil-o'oda: jild-3, page-277, Sureh Ahzab: 05, Sahih Al-Jaam'e: 1731)

MUTAFFARRIQ MASAIL :

Masla : Ek Shakhs ne raat mein Jima'a ke baad jumbi haalat mein subah kiya, ya kisi aurat ke haiz wa nifaas ka khoon raat hi mein khatm ho gaya, magar tulo'o fajr ke baad ghusl kiya to aisi soorat mein us ka roza durust hoga, illa yeh ke roza rakhne ki niyyat tulo'o fajr se pehle kar ki jaye, Sayyeda Ayesha ؓ farmati hain: Nabi Kareem ﷺ ramzan mein janabat ki haalat mein subah karte, phir ghusl farmate aur roza rakhte, (Muttafiq-Alaih)

Masla : Bulughat ki aham alaamatein : ehtelaam waghaira ke zar'ye mani ka kharij hona, sharm gaah ke atraaf baalon ka ugna, umr 15 saal mukammal hona, aurat ke liye haiz ka aana waghaira.

Masla : Maah-e-ramzan ki ratonmein apni biwi se humbistari karna jayez wa durust hai, (Al Baqara: 187)

Masla : Pachna (Cupping) lagane se roza nahi toot-ta hai, (Bukhari: 1938) yehi raje'h hai.

Masla : roza ki haalat mein aankho mein surma lagana, aankh aur kaan dawa daalna jis ka asar halaq se neeche na jaye, sar par tel lagana, khushboo waghaira istemaal karna, kanghee karna, garmi ki wajah se sar par paani daalna ya ghusl karna jayez aur durust hai. (Majma'a Al Fuqaha Al Islami, Ibne Baaz wa Uthaimeen ؒ)

Masla : Haalate saum mein mubaalegha ke saath naak mein paani chadana mana hai, (Tirmizi: 788)

Masla : Sa'eed Bin jubair ؒ bayan karte hain: Sayyedna Ibn-e Abbas ؓ farmate hain: jab koi shakhs ramzaan mein beemar ho jaye, phir baghair roza rakhe faut ho jaye, us ki qaza nahi di jayegi, balki uske roza ke badle khana khilaya jayega, aur agar us par nazr ka roza ho to us ke auliya use qaza denge. (Bukhari: 1952, Sunan Abu-Dawood: 2401, Sahih)

Masla : Apne sheher mein roza kholne ke baad ek shakhs ne jahaaz ka safar shuru kiya, bulandi par pahunchne ke baad dekhta hai ke sooraj ghuroob nahi hua hai, to aisi soorat mein us shakhs ka roza sahih hoga. (Abdurrazzaq Afeeqi ؒ, Ibne Baaz ؒ, Ibne Uthaimeen ؒ)

Masla : Ek shakhs ne jahaz se safar shuru kiya, us ke apne sheher ke waqt ke mutabiq ya jis jagah ka safar kar raha hai us sheher ke mutabiq iftaar ka waqt ho chukka hai, magar bulandi par hone ki wajah se abhi sooraj nazar aa raha hai, aisi sorat mein iftaar karne ke liye sooraj ke ghuroob ho jane ka aitebaar kiya jayega. (Abdurrazzaq Afeeqi ؒ, Ibne Baaz ؒ, Ibne Uthaimeen ؒ)

Sawal : Maahe Ramzan ka poora roza rakhne ke liye aurat haiz ko rokne wali dawaee (Medicine) kha sakti hai ? Taake bagair inqeta (continuation) ke maahe ramzan ka roza rakh sake ?

Jawab : Jab yeh baat saabit ho chuki hai mana haiz ya mana hamal ki dawaee (Medicine) nuqsan karne wali hai to us se ijtenab laazim hai, chahe ramzan ka roza rakhna ho ya gair ramzan ka (Haaza Iftaatul Lajnah Al Daemah)

Masla : Manjan (Tooth-Paste) ya daant ki koi dawa is tarah daanton par istemal kiya jay ke us ka asar halaq se neeche na pahunche to roza nahi tootega, (Majma'a Al Fuqaha Al Islami, Ibne Baaz wa Uthaimeen ؒ)

Masla : Zaroorat ke waqt zaeqah, namak waghaira chak lene se roza na to makrooh hota hai aur na toot-ta hai, jab ke use nigla na jaye, albatta ehteyatan chakhne ke baad thook de aur kulli kar le. (Haaza Mazhab Jamhoor Ahlul Ilm)

Masla : Sharm gaah mein nalli (Pipe) allat waghaira ilaaj ke liye dakhil karna, daanton mein soorakh karna, daa'dh ukhaadna, garara karna, munh ke andar pichkaari ke zariye ilaaj karna, dawa ka injection lena illa yeh ke woh glucose, aur khane peene ka badl na ho, oxygen lena, zakhmon par tube waghaira lagana, in saari cheezon se roza nahi toot-ta is shart ke saath ke halaq se neeche na utre. (International Fiqh Academy Jeddah, ke shara'ee faisle: page 288)

Yeh chand fatawa-jaat hai jo khaalis kitaab-o sunnat ki roshni mein, mustanad ulema ikraam ki roshni mein murattab kiya gaya hai, Allah Ta'ala ikhlaas-e amal ke saath hum sab ke liye mufeed-tar banaye.Aameen

بسم الله الرحمن الرحيم

Aye Emaan walo tum par roza farz kiya gaya hai jaisa ke tum se pehle logon par farz kiya gaya, ta ki tum muttaqi ban jao (2:183)

ROZE

se mutaliq

kuch aham zaroori masail

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RUEYAT-E HILAL :

Masla : Maah-e Ramzan ka roza rakhne ke liye ek aadil shakhs aur Eid manane ke liye do aadil gawahon ki gawahi mau'tabar maani jayegi (Fatawa Islamiya Jild-2, Page no. 216)

Masla : Sayyedna Ammar bin Yaser ؓ farmate hain: jis shakhs ne shak wale din roza rakha to us ne Ab-ul Qasim Muhammad Rasoolullah ﷺ ki na farmani ki (Bukhari-Qabl 1906)

Masla : Agar Matla'aa mukhtalif hai to har shahar aur mulk ke liye apni rueyat ka aitebaar hoga: (Sunan Nisaee 2116 – Sahih)

Masla : Agar kisi jagah logon ne Ramzan ka chand dekh kar roza rakha aur 28wen din logon ne chand dekha ya aba-wasooq zaraye se chand dekhe jane ki ittela mil gayee, to aysi soorat mein laazim ayega ke logon ka ek roza choot gaya hai, chand dekhne ke baad Eid manai jayegi aur ek roze ki qaza di jayegi, kyun ke mahina 29 din se kam nahi hota.(Shaykh Ibn-e Baaz: Fatawa al-Islamiya: Jild-2, Page-114)

Masla : Tanha chand dekhne ya ittela paane waale ka hukm: Nabi Kareem ﷺ ne farmaya: jis din log roza rakhein tum bhi roza rakho, aur jis din log iftaar karein (yaani Eid manayein) us din tum bhi iftaar karo, aur jis din log Qurbani karein tum bhi Qurbani karo, (As-Sahiha: 224) Note: hamare ba'az bhai Saudi ki rueyat ke hisab se poore muslim samaj se alag thalag tanha roza rakhte hain, jis din wahan ke log Eid manate hain hamare bhai roza nahi rakhte, aisa amal is daleel ki roshni mein durust nahi hai, yeh ijtema'ee ibadaat hain jis mein mahez chand ki rueyat ya khabar kaafi nahi balki muslim samaj aur mu'ashra ke saath amal kiya jayega, apne mulk ke musalmano se alahida ho kar inferadi soorat ekhteyaar karna aur Saudi ki rueyat par amal karna durust nahi hai,, Sayedana Masrooq ؒ taba'ee kehte hain "main Sayyedda Ayesha ؓ ke paas aaya to unhon ne (Ghulam se) farmaya: Masrooq ko sattu pilao aur khoob halwa khilao, maine kaha: main to roza se hota magar mujhe yeh khauf hua ke aaj qurbani ka din na ho,, Sayyadna Ayesha ؓ : Qurbani ka din to woh hota hai jis din musalman Qurbani karte hain, aur roza iftaar ka din woh hai jis din log iftaar karein, As-Sahiha: 224, aur Imaam Tirmizi ؒ is hadees ko naqal karne ke baad likhte hai: "ba'az ahle ilm ne is hadees ki tashreeh ki hai aur ma'na yeh bayan kiya hai ke roza rakhna aur Eid manana jama'at aur logon ki badi ta'dad ke saath hai" Allama Abul Hasan Sindhi ؒ Ibn-e Majah ke hashiya mein Abu Huraira ؓ ki sanad se Tirmizi ki riwayat zikr karne ke ba'ad likhte hain: hadees-e-mazkoor ka zaahiri mafhoom yeh hai ke aise umoor-wa ibaadat mein tanha ek shakhs ka koi dakhal nahi hota, balki Imaam-e waqt aur Musalmanon ki jama'at ke saath hi mu'amla hota hai, aur us akele shakhs par Imaam aur jama'at ki ta'bedari wajib hoti hai (Hashiya Sindhi – Ibn-e Majah, tafseel ke liye dekhiye: asasul Albani fi taras-ul Albani, Page-1546)

Masla : Mazkoorah hadees mein daleel maujood hai ke falki aur sciense a'daad wa shumaar ko shara'ee rueyat ka darja hasil nahi ho sakta, ya to chand dekha jaye warna 30 ki ta'dad poori ki jaye, kisi aur hisab-o-kitab aur calendar par e'temad karke roza rakhna ya iftaar karna durust nahi hoga, Shaykh-ul islam Ibn-e Taymiyyah ؒ ne is par ulema ka ijma naqal kiya hai, (Fatawa al-Islamiya: Jild-2, Page-109)

ROZA KI FARZIYAT, FAZILAT AUR AHMIYAT:

Masla : Maah-e Ramzan ka roza Islam ka ek buniyadi rukn hai, jo har musalman, aqil, baligh, mard wa aurat, sahih wa tandrust aur muqeem par farz hai, maah-e Ramzan ka roza hijrat ke dusre saal farz hua, Nabi Kareem ﷺ ne apni zindagi mein kul 9 Ramzan ke roze rakhe (Zaad-ul Ma'ad: 2/30), is ki farziyat par kitabullah sunnat-e Rasool aur ijma ummat se daleel qayam hai- Al Baqarah: 183, Saheeh Bukhari:8, Muslim:16)

Masla : Roza ki fazilat wa ahmiyat ke liye yehi kaafi hai ke yeh Allah aur bande ke darmiyan ek raaz hai, aur is ke ajr wa sawab ke bare mein Hadees-e Qudsi mein Allah Ta'la farmata hai: "roza mere liye hai main hi apne bande ko us ka badla dunga", (Sahih Bukhari: 7492, Sahih Muslim: 2764) "Nabi Kareem ﷺ ne farmaya: "jab Ramzan ka pehla din hota hai, to ek farishta nida lagata hai, aye khair ke chahne walo aage badho, aur aye gunah wa ma'siyat mein doobe rehne walo ruk jao, aur Jahannam se bahot se log aazad kiye jaate hain (Sahih Ibn-e Majah: 1331)

Masla: "Roza aur Quran qayamat ke din Allah ki baargah mein sifarishi honge" (Sahih At-Targheeb Wat-Tarheeb: 1/483) Qal al-Albani: "A'mal ka mujassam hona sahih ahadees se saabit hai, masalan: Kanz aur khazane ka ganja saanp hona is liye zahir hadees ke ma'na ko tamseel aur mijaz par ma'mool karna durust nahi hai, is tarah ke nusoos mein ta'weel karna salaf ka tareeqa nahi raha hai, yeh tareeqa mu'tazilah aur gumarah firqon ka hai (Mausoo-atul Faqehiya)

"Roza islahe nafs ka behtareen zariya hai, nafs ki be e'tedaliyon par kadghan (pa-bandi) laga kar shahwaton ke zor ko tod deta, ur bhook wa pyas ki tapish se baheemi quwat jal kar khaak ho jati hai, aur malkooti sifaat ko quwwat milti hai"

Masla: Bagair kisi uzr-e shara'ee ke roza na rakhne walon ki ukhrawi saza ke bare mein Nabi Kareem ﷺ ko dikhaya gaya: "ke un ke jabde phaad kar ulte latka diye gaye hain jis se khoon tapak raha hoga" (Sahih At-Targheeb Wat-Tarheeb: 991)

Shaykh-ul Islam Ibne Taymiyyah ؒ farmate hain: "agar koi shakhs roza chodne ke hurmat kai ilm rakhte huwe chode aur use jayez samjhe to woh wajib-ul qatl hai, aur agar woh fasiq ho tab bhi use roza chodne ki saza di jaye. (Majmoo'ul Fatawa: 25/265)

NIYAT KE AHKAAM WA MASAIL :

Masla : Niyat har ibadat ke liye buniyadi rukn hai, farz roza maslan: (Mahe Ramzan, Nazr, Kaffara, Qaza, Wagaira) mein niyat karna farz hai, is ke baghair roza durust nahi: Um'mul Mu'mineen Sayeda Hafsah ؓ se marwi hai : Rasoolullah ﷺ ne farmaya: "jis ne fajr se pehle roze ki niyat nahi ki us ka roza durust nahi" (Sahih Sunan Abu-Dawood: 2143)

Masla : Niyat dil ke iraade ka naam hai, (Nawaito An-Asooma Ghadan Lillahi ta'la min farzi Ramzana) jaise mu-rawajjah (diye huye) alfaz asaar-e salaf se saabit nahi hai, jaisa ke mu'ashre mein a'am hai, lihaaza lafzi niyyat karna bid'at hai jis se roza rakhne wale ko bachna chahiye,

Shaykh-ul Islam Ibn-e Taymiyyah ؒ bayan karte hain: "tamaam Ayemma-e Islam ka ittefaq hai is baat par ke saari ibaadaton mein niyyat ki jagah dil hai zabaan nahi, (Al Fatawa Al Kubra 22/217), aur doosri jagah farmaya: "zubaan se niyyat karna aql aur deen mein nukhs aur futoor ke sabab hain (deen mein nukhs is liye ke yeh sareeh bid'at hai), aur aql ki ko-tahi wa be-waqoofi is liye ke koi shakhs khana khana chahe aur kahe "main is bartan mein apne haath ko rakhne ki niyyat karta hun, ke main main is se lumah uthaunga, ise apne muh mein rakhunga, ise chabaunga, phir main ise niglunga taki asooda ho jaun, to aisa shakhs ahmaq aur jahil kehlayega" Al Fatawa Al Kubra: 214/1)

Masla : Agar kisi shakhs ko tulu'oo fajr ke baad ramzan ke aamad ki khabar mili, to aisa shakhs din ke baaqi hisse mein mufterat (roza tod dene wali cheezon) se ijtenab kare, jamhoor ke nazdeek us din ke roza ki qaza karna bhi zaroori hai, nez itmenan-e qalb ke liye yahi ihteyat wali soorat hai, (Ashrah Al Mumatta'a 6/343)

Masla : Poore maah-e ramzan ke liye aghaaz hi mein ek baar niyyat kar lena kaafi hai, har dinke liye jadeed niyyat wajib nahi hai, illa yeh ke kisi wajah se roze ka silsila munqatah ho jaye, to phir use dobara niyyat kar leni chahiye, (Fatawa Arkaane Islam: Mutarjim urdu: Shaykh Ibn-e Uthaimin, Page-380) yehi mu'aqqif durust maloom hota hai, albattah, Shaykh Albaani ؒ, Shaykh Bhopali ؒ aur Ulema ki ek Jama'at ne har din roza rakhne ke liye niyyat ki tajdeed ko wajib qaraar diya hai.

SEHR WE IFTAAR KE A'DAAB :

Masla : Sehri khana mustahab aur masnoon amal hai, wajib nahi. Imaam Bukhari ؒ bab bandhte hai: Bayan sehri ki barkat ka jo wajib nahi hai, "Imaam Navvi ؒ farmate hain: sehri ke mustahib hone par Ulema ka ijmaa hai, albatta sehri karna wajib nahi hai, (Shara'h Navvi: Jilad-4, Page-72, Hadees-1835)

Jis ki badi fazeelat wa ahmiyat bayan ki gayee hai: Abdullah Bin-Umar ؓ farmate hai: Rasoolullah ﷺ ne farmaya: beshak! Allah aur uske farishte sehri karne walon par rehmat bhejte hain, (Sahih At-Targheeb Wat-Tarheeb: 1053), Dusri hadees : Sayedena Anas ؓ se marwi hai Nabi Kareem ﷺ ne farmaya: Sehri kiya karo kyunki sehri mein barkat rakhi gayee hai, (Bukhari: 1923) ek aur hadees mein Aap ﷺ ne farmaya: hamare aur ahle kitab ke rozon mein yehi farq hai ke who sehri nahi karte aur hum sehri khaate hain, (Sahih Muslim 1096)

Masla : Agar koi shakhs sehri chand ghoont paani aur doodh pee le, ya khajoor waghaira ma'mooli cheez bhi kha le tab bhi sehri ka saboot ho jayega, aur aisa shakhs sehri ki fazeelat pa lega: Abdullah Bin Umar ؓ unka bayan hai: Rasoolullah ﷺ ne farmaya: Sehri karo agar-che paani ke ek ghoont hi se kyon na ho, (Sahih At-Targheeb Wat-Tarheeb: 1058), albatta sahih hadees mein khajoor ke zari'ye sehri karne ki fazeelat warid hai: "Sayedena Abu Huraira ؓ se marwi hai, Rasoolullah ﷺ ne farmaya: "Mo'min ki behtareen sehri Khajoor hai". (Sahih Sunan Abu-Dawood: 2055)

Masla : Agar sehri karte waqt azaan hone lag jaye, aur abhi bartan mein kuch khana baaqi ho, to apni zaroorat poori kar leni chahiye: Sayyedna Abu Huraira ؓ se marwi hai: Rasoolullah ﷺ ne farmaya: "Jab tum mein se koi shakhs (dauran-e sehri) azan sune aur khaane ka bartan us ke haath mein ho to us waqt tak na rakhe jab tak ke use apni haajat poori na karle" (Sahih Sunan Abu-Dawwod 2060) Shaykh Albani ؒ likhte hain: "yeh hadees is masle par daleel hai ke agar kisi shakhs par fajr tulu'oo hone lage aur khane ya peene ka bartan us ke haath mein ho to us ke liye jayez hai ke apni zaroorat us bartan se poori karle", (Tamaam Al Maan: Page-417)

Note : Hadees-e mazkoor mein yeh bhi daleel hai ke: "Azaan se 10 minut pehle hi khatm sehri ka elan kar ke ehtiyat k naam par logon ko mana'a karna durust nahi hai, is shara'ee rukhsat mein bahot badi hikmat maujood hai, nas ki maujoodgi mein mahaz aql aur qayas se ahteyat sabit karna jis se log harj aur mushaqqat mein pad jayein durust nahi ho sakta"

Masla : Sehri mein takheer mustahab hai: Sayyedna Anas ؓ bayan karte hai Zaid Bin Sabit ؓ ne farmaya: Hum ne Rasoolullah ﷺ ke saath sehri kiya, phir hum namaz ke liye nikle, maine poocha sehri aur azan ke darmiyan kitna waqfa tha, farmaya: "jitni der mein 50 aayatein tilawat ki ja sakti hai", (Bukhari: 1921, Muslim: 1097)

Fayeda : Saheb-e Fathul Baari ؒ ne Allama Ibn-e Abdul Barr ؒ ka qaul naqal kiya hai: "ke iftaar mein jaldi karne aur Sehri mein takheer karne ki riwayaat mutwaatir aur sahih hai, Imaam Abdur Razzaq Saheb-e Musannaf ne sahih sanad se naqal kiya hai: Amar Bin Maimoon Al-awadi ؒ bayan karte hai: Nabi Karem ﷺ ke sahaba Iftaar mein sabse zyada jaldi karne wale aur sehri mein sab se zyada takheer karne wale thay, (Fathul Baari: 4/199)

Masla : Sahal Bin Sa'ad As-Sa'adi ؓ se marwi hai: Nabi Kareem ﷺ ne farmaya: Log us waqt tak khair par qaayam rahenge jab tak iftaar mein jaldi karte rahenge, (Sahih Bukhari: 1957, Muslim: 1098) "Ahd-e Khairul Quroon mein jab minute aur second ma'aloom karne ke liye aaj ki tarah jadeed a'laat nahi they, tab bhi Nabi Kareem Iftaar mein jaldi karne ke liye is qadr ehtemaam karte: Sayyedna Sahel Bin Sa'ad ؓ bayan karte hain: Jab Nabi Kareem ﷺ roza se hote to ek aadmi ko hukm dete ke kisi unchi jagah par khade ho kar ghuroob-e shams ki khabar de phir Aap ﷺ iftaar karte (As Silsila-tus-Sahiha: 2081)

Note : Hadees-e mazkoor daleel hai is baat par ke bagair kisi uzr-e shara'ee mahaz ehteyat ke naam par 5 minute taakheer se iftaar karna sareeh Sunnat-e Rasoolullah ﷺ ke khilaaf, aur bahut bade ajr-wa sawab se mahroomi ka zariya hai, magar afsos ke is qadr sahooliyat aur jadeed wasail ke ba-wajood logon ko isi